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WHAT THE GOVERNMENT

AND

THE CHURCHES

ARE DOING FOR

THE INDIANS.

U.S. Board of Indian commissioners.

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WHAT THE GOVERNMENT AND CHURCHES ARE DOING FOR THE INDIANS.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., March 19, 1874.

SIR: I have the honor to present herewith, for the information of Congress, a copy of a communication of this date, from Thomas K. Cree, Secretary of the Board of Indian Commissioners, together with the report therein referred to, of the work for the past year by the Government agents, teachers, and missionaries, at the various Indian agencies, and respectfully request a reference of the papers to the appropriate committee of the House of Representatives.

Very respectfully, your obedient servant,

C. DELANO,
Secretary.

The SPEAKER *of the House of Representatives.*

BOARD OF INDIAN COMMISSIONERS,
Washington, D. C., March 19, 1874.

SIR: I have the honor to transmit herewith, for your information, a report of the work for the past year by the Government agents, teachers, and missionaries, at the various Indian agencies. The information is taken from the official reports made to the Board of Indian Commissioners, by the boards of the various churches, the missionaries, agents, teachers, and others, conversant with the work at the agencies.

Very respectfully, your obedient servant,

THOMAS K. CREE,
Secretary.

Hon. C. DELANO,
Secretary of the Interior.

Report of the operations of the Government and missionary societies under the Indian peace-policy, exhibiting the progress of civilization during the year 1873.

SUMMARY OF THE CHURCH-WORK.

The Protestant Episcopal Church, under the supervision of its Indian commission, expended from its own treasury, during the past year, for missionary work among Indians, $67,771.79, besides quite a large sum contributed by Indians and others directly engaged in the work. It has sustained a missionary bishop exclusively for this work, and has prosperous missions at most of the agencies assigned them. We gather from its report the names of twenty-one men and women engaged in the

various missions, and there are doubtless others. Of these Bishop Hare says: "They are *heroes* and *heroines*, and that not in the lower realms of courage. I record their names with tears of thankfulness that God has given them such grace, and blessed me with the privilege of hearing them call me their bishop."

The Presbyterian board report an expenditure of $22,550.55 for Indian missions from its own treasury, besides quite a respectable amount contributed by the Indian churches. It has forty-four missionaries and teachers engaged in Indian missions, and the reports for the past year, from its schools and general mission-work, are very favorable. The Southern Presbyterian Church has some very successful schools and missions in addition to those reported by the Presbyterian board.

The American Missionary Association (Congregational) reports an appropriation of $5,000 to Indian missions the past year, about $3,000 of which was expended. It has quite a number of missions and missionaries supported from its treasury, and many Christian men and women sent out as Government employés. Its reports are encouraging, and several new missions are being established, or are under consideration.

The Friends (Northern Superintendency) represent six yearly meetings. The prominent men connected with the Society have given much attention to Indian affairs, and, at their own expense, have visited all the agencies under their care, and given a supervision to the work which Government employés could not do. The result of this personal visitation can hardly be overestimated. During the year they have expended from their own treasury $7,500, and the contributions of clothing, books, &c., would make a considerable addition.

The Friends (Central Superintendency) report the expenditure of $10,000. They exercise the same personal supervision of the agencies assigned them, and, in addition, employ an efficient agent, who gives all his time to a general supervision of their Indian work. The missionaries and teachers employed are thoroughly in earnest in the work, and the reports of schools and civilization are complete, and show a degree of progress that is very satisfactory and encouraging.

The Methodist Church reports $5,000 expended, besides further expenditures by conferences not reported to the general office. There have also been large contributions of books, for the erection of chapels, and for other purposes not included in the above sum. It has about twenty missionaries, and thirty native preachers. Some of the most successful Indian missions belong to this Church.

The Baptist Church, North, reports seven missionaries supported by them. The Baptist Church, South, has also a number of missionaries. The joint expenditure for the past year amounts to about $5,000.

We have received no reports from the Catholic, Reformed Dutch, Christian, Lutheran, or Unitarian Church societies, but most of them are engaged actively in mission work for Indians, as will be seen from the agency reports.

AMERICAN MISSIONARY SOCIETY.

S'Kokomish agency.—There is one mission on this reservation, in charge of Rev. Cushing Eels, a Congregational clergyman. About one-third of the Indians on the reservation attend church services, and have exhibited a special interest in religion during the past year. There is also a Sunday-school, with an average attendance of about sixty. There is a boarding-school, in which the children learn as fast as white children of the same age. Nearly all the Indians wear citizens' dress and live in

houses, and all have learned to labor. About twenty of them have farms, upon which they work, and the number of those evincing a disposition to farm is increasing. They are gradually improving, but whisky and immoral white men still exercise an evil influence over them, and impede their progress toward Christianity and civilization.

Green Bay agency.—There are two missions at this agency under the Protestant Episcopal and Methodist Episcopal Churches, and four missionaries, viz, Revs. E. A. Goodnough, S. W. Ford, J. W. Stryker, and Jeremiah Slingerland; and the reports of the advance of the gospel are encouraging. Rev. E. A. Goodnough says: "The first church here was a log church, which the Indians built entirely with their own labor. The present church was built entirely with their own funds, proceeds of the sale to the United States of their claim to the forty-mile square tract, in a part of which their reservation is located. They have, since I have been with them, paid one-half toward the cost of building on a chancel and vestry-room, and also one-half of the cost of repainting the church twice. They have always paid a part of the missionary's salary, and they now propose to assume the whole burden of paying their minister themselves."

There are five schools, which are under the care of the missionaries. They are well attended, and the children are reported as making very good progress. The Indians of this agency are making considerable improvement in habits of labor in tilling land, and domestic affairs. They are fast giving up their hunting and trapping, &c., for farming, cutting timber, and logging. Many of them have good farms. The school and religious work is carried on for the most part by Methodist and Episcopal societies. Rev. J. W. Stryker and wife, under appointment of this association, have been for some months missionaries at Keshena, among the Menomonees.

A Christian farmer and his wife have just been sent to this agency.

All wear citizens' dress, and nearly all have learned to labor and live in houses.

La Pointe agency.—There are two missions at this agency, under the Presbyterian Board of Foreign Missions and Catholic Church, and the missionaries are Rev. J. P. Williamson, Presbyterian, and Rev. G. Terhorst, Catholic. The Presbyterian mission is being successfully conducted. "Religious services and visiting the families of the Indians were unavoidably restricted by the want of acquaintance as yet with the language by the missionaries, who had to depend on such interpreting as could be obtained; but the meetings for worship were marked with growing interest.

"The school is steadily kept up, with a good degree of efficiency, and also of encouragement. The boarding-scholars, on March 31, were 13 boys and 10 girls; and the day-scholars, 32 boys and 24 girls. The average attendance of day-scholars for the preceding quarter was over one-third of the number on the roll. The daily studies of all were for the most part in the rudiments, and careful attention was given to their religious instruction. The boys of the boarding-school were occupied with out-of-door work to some extent, and the girls with in-door work, giving them useful training for after life, and proving beneficial to their health."

The Catholic mission is also being vigorously conducted, and gratifying results are reported.

It is believed that now nearly all the employés are Christians, and are heartily seconding and forwarding the missionary work. About one-half of the Chippewas have learned to labor, nearly all wear citizens'

dress, and about one-half of two bands—the Red Cliff and Bad River—live in houses. There has been a marked improvement in their condition during the past four years.

Chippewa agency, Minnesota.—The Indians in this agency number 4,637. The Chippewas at Mille Lac, Snake River, and White Oak Point are in the same deplorable condition as reported last year. The Otter Tails, 350 in number, are pleading for a home upon this reservation. Seventy-five of the Mississippies at Gull Lake, including the family of Hole-in-the Day, have removed to White Earth. At Leech Lake a small school of 25 pupils has been maintained. At White Earth there has been much improvement. A hospital has been erected through the liberality of a lady at the East, which will be in charge of the Government physician and two ladies supported by the Episcopal board of missions. The manual-labor school has had an average attendance of 40 pupils. Besides this, there have been two day-schools for small children and a night-school. An industrial hall, 40 × 25 feet, has been erected, in which Indian women are taught basket-making and the weaving of cloth and rush matting. A flour-mill has been put up in connection with the saw-mill and driven by the same engine. The crops, after two years of failure on account of grasshoppers, have been very abundant, consisting of 2,000 bushels of wheat, 6,000 bushels oats, 500 bushels corn, 10,000 bushels potatoes, 13,000 bushels turnips, besides quantities of onions, beets, and garden vegetables. One hundred gardens have been cultivated by the 700 Indians on the reservation. Eight hundred tons of hay were stacked. There are now on the reservation 500 head of cattle and 40 horses. Forty houses have been built, making over 200 comfortable homes on the reservation. The church on the reservation is under the care of the Episcopal board of missions. It has a native pastor and an English rector. Fifty members have been added during the year.

Fort Berthold agency.—This agency has been recently transferred from the American Board of Commissioners for Foreign Missions to the American Missionary Association. There is no mission and no school. There is no improvement reported by the agent. Rev. George Whipple says of this agency: "Although this agency was transferred to the association some months since, owing to various hinderances not necessary to detail it has but recently come under our control. Consequently no missionary work has yet been attempted, other than that of introducing Christian laborers into various departments of the agency. Some changes in this regard have already been made, and more will have to follow before the whole work is brought under Christian influence. The school was to commence the first of December, and the teaching force will be enlarged as necessity seems to demand. The association is studying the situation with all the light it can receive, and will introduce direct missionary labor as soon as circumstances warrant. The situation of these Indians is such, however, that the agent strongly recommends their removal. The reasons are twofold: 1st. Their land does not seem favorable for agricultural industries. 2d. They are so in the vicinity of their avowed enemies as greatly to embarrass the operations of the agency."

Sisseton agency.—There are four missions on the Lake Traverse reservation, and six churches, all conducted by Presbyterian clergymen, under the auspices of the American Board of Commissioners for Foreign Missions. The missionaries are Revs. S. R. Riggs, Thomas S. Williamson, and Pastors John B. Renville, Daniel Renville, Solomon Toonkonschaecheye, and Louis Mazawakinyanna; licentiates, David Greycloud and Thomas Goodgood. The missions are all in a prosperous condi-

tion, and there have been marked indications of special interest in religious matters displayed by the Indians during the past four years. The church-services are well attended, and eight Sunday-schools have an average attendance of from twenty to fifty.

There are four schools from which, through some unexplained omission, no reports have been received. Nearly all the Sisseton and Wahpeton Indians have houses and farms, having taken advantage of their treaty stipulations and located each on 160 acres of land; and they are becoming good practical farmers. Nine-tenths wear citizens' dress. Within the past two years they have made commendable progress toward Christianization and civilization; but Gabriel Renville, the present head-chief, is a polygamist, and generally opposed to the missionary work among his people, and his influence is very baneful. He is unfortunately recognized by the Government. Generally speaking, however, the prospects of these Indians are such as to give the greatest encouragement to their friends.

BAPTIST HOME MISSIONARY SOCIETY.

Cherokee agency.—There are numerous missions in the Cherokee Nation, under the auspices of the Methodists, Baptists, and Moravians.

The Moravian missionaries are Rev. E. J. Mack and Rev. T. M. Rights.

The Methodist mission work is conducted on the itinerant system, and is under the care of the Methodist Episcopal Church, South. The missionaries are Rev. N. Ewing, W. B. Lyda, T. K. B. McSpadden, S. S. Miller, and William Devick, who are whites, and Rope Cannon, Little Bird, Isaac Saunders, John Sevier, Ketchum, and Flute, who are natives.

The Baptist and Presbyterian missionaries are not reported.

The progress made by the missions is very encouraging, and is marked by increased and faithful attendance on religious services. There are about twenty Sunday-schools of all denominations, which have about fifty teachers, and an average attendance each of about twenty-five.

There are sixty neighborhood schools in the Cherokee Nation, supported by the interest of the money invested in Government securities, the amount being appropriated for each year at the annual session of the Cherokee legislature.

There is also a female school at Park Hill, which is maintained by the Moravian Missionary Board and a Cherokee orphan asylum, which is supported from the Cherokee orphan fund. It is now attended by about ninety children, nearly equally divided between the two sexes. Rev. W. A. Duncan, a native, is the superintendent.

There are forty-eight native teachers and twelve whites in the sixty neighborhood day-schools. The progress of the pupils is satisfactory.

The Cherokee people are very successful farmers and stock-raisers; and, having now partially recovered from the devastating effects of the late war, are rapidly becoming wealthy. No more intelligent application of funds can be pointed to than that which is made by this people in the interests of law, education, civilization, and progress; and each year gives evidence of increased and strenuous efforts on their part to excel in all that goes to make the foundation of a lasting prosperity, while at the same time bringing forth the results of these efforts far exceeding the most sanguine expectations of all.

Creek agency.—The Creeks have several missions established among them, under the care of the Methodist Episcopal and Baptist Churches, South, and Presbyterian Church, North. The names of the missionaries of the two former churches are not reported.

The missionaries of the Presbyterian Church, North, are Rev. W. S. Robertson and S. M. Perryman. The church-membership is quite large, and the average attendance on religious services very good. There are about thirty Sunday-schools, which are fairly attended.

There are thirty-one neighborhood* day-schools and two boarding-schools, supported by the Creeks from school-funds appropriated by them from the interest of their funds in United States investments, which amounts to $23,758.40, which, with $1,000 paid by the Government, is paid annually for school purposes.

The Asbury Mission boarding-school is in charge of the Methodist Episcopal Church South, and the Tallahassee Mission boarding-school in that of the Presbyterian Church, North; the Creeks making an annual appropriation of $5,600 each for their support.

The neighborhood day-schools are under the management of the superintendent of public instruction, who is a member of the Creek Nation, and holds his office under Creek laws. The pupils make satisfactory progress, and are reported as showing a special aptness for mathematics.

All the Creeks wear citizens' dress; all are farmers and live in houses, and some are becoming very wealthy. They have cultivated a much larger area this year than last year. In one neighborhood alone more than 200 acres of new land have been broken, and newly-patented agricultural-implements are being largely introduced. Cotton has been planted in small quantities as a test, and has produced about one bale to the acre.

Walker River and Pyramid Lake.—There has been no mission established at this agency, and there is no school. The Indians have improved in their habits, and are becoming more industrious, but their advancement without aid of any kind must of necessity be slow, as they are very poor and their present reservation is not capable of sustaining the number of Indians on it.

Pai-Ute (Southeast Nevada) agency.—This agency has no mission established. The school having had but a short session, has not yet accomplished much. About three-fourths of the Indians wear citizens' dress, and about one-half have learned to labor. None live in houses. They evince a great desire for education and willingness to farm.

CATHOLIC.

Tulalip agency.—The missions at this agency, as well as the school, are under the care of Catholic missionaries. The missionaries are Rev. E. C. Chirouse and Rev. P. Richard; they are assisted by E. B. Maestay and H. de Vrils. The children in the schools make fair progress and are well cared for.

Umatilla agency.—There is one mission at this agency, Rev. G. M. Vermeesch, Catholic missionary, in charge. There has been a great improvement in the condition of the Umatilla Indians during the past two years, owing to the fact that the agent has strictly enforced the United States laws against the liquor-traffic. The Indians have in consequence become more industrious and amenable to religious instructions. Portions of the tribe that belong to this reservation are scattered along the Columbia River, and show no disposition to leave their wandering habits, alleging that they were not parties to any treaty.

The attendance at the day-school is still small, but such pupils as attend regularly are making satisfactory progress. The presence of

*Neighborhood is a locality which furnishes a minimum of twenty pupils.

Drummer Indians on the Columbia River and the constant intercourse with the whites, some of whom sell them liquor, still retard the progress of the Indians on this reservation toward civilization, only about one-third having adopted citizens' dress; nearly all, however, have learned to labor, and sixteen families have houses.

Papago agency.—There is one mission at this agency, in charge of the Catholic bishop, Right Rev. J. B. Salpoint. About one-fifth of the Indians are church-members. All wear citizens' dress, and have learned to labor, and a few live in houses. The agent reports that their numbers are increasing. The women of the tribe are highly virtuous, and will only marry or live with the men of the Papago tribe.

There is only one school, which is not sufficient to supply the necessities of the people. If more schools were established, and a permanent reservation set apart upon which separate allotments could be made for each family, they would soon become independent.

Flathead agency.—There are two Catholic missions on the Flathead reservation, one on the Pend d'Oreille reservation, and one in the Bitter Root Valley; Revs. F. L. Palladino, Joseph Bandini, J. D'Aste, and A. Ravalli are the missionaries. The Indians are reported as being regular attendants on church-services. There is one boarding-school and one day-school, in both of which the pupils make satisfactory progress in the elementary English branches, but the pupils in the boarding-school improve more rapidly than those in the day-school. The boys are taught farming, gardening, &c., and the girls house and needle work, in addition to the regular school studies. Many of the Flatheads are civilized, and have become skillful farmers, but they are at present in an unsettled condition, owing to their movement from the Bitter Root Valley. Houses are now being built for them and new farms surveyed, which, it is hoped, with some assistance from the Government, will enable them to become entirely self-supporting.

Grand River agency.—There is no mission at this agency, and no school. No effort is being made toward civilizing or christianizing the Indians.

Devil's Lake agency.—There is one Catholic mission at this agency; Rev. J. B. Genet is the missionary. There has been no church-building up to the present time and no school. A manual-labor boarding-school is in course of erection. This agency has been established but two years, and during that time a very great improvement has taken place; many of the Indians are now desirous of earning their own living, and are very anxious to have a school for the education of their young. About 100 men wear citizens' dress, 75 labor, and about 75 families live in houses. A good many of them have commenced farming operations, and the number of farmers is increasing largely. They are still, however, very much influenced by their medicine-men, who are violently opposed to their adoption of civilized modes of life; and they are consequently not making as good progress as is possible under more favorable circumstances.

Grand Ronde agency.—There is one mission at this agency, under the charge of a Catholic missionary, Rev. A. J. Croquet. The Indians are very attentive to religious duties, and regular marriages according to Christian rites are becoming common. There is one boarding and day school, which has a rather small attendance of pupils. The progress of those who attend in acquiring the rudimentary branches of an English education is satisfactory.

During the past year lands have been allotted to the Indians of this agency in severalty, and many of them have put up houses which will

compare favorably with those of the surrounding whites. About 200 Indians have farms, and there are about 300 Indian men who work on these farms. They now show a higher appreciation of efforts to assist them; evince more desire to educate their children; they have abandoned most of their Indian practices, and evince an earnest disposition to improve. They are increasing in population.

Colville agency.—There is one mission at this agency, at which there are three missionaries, viz: Revs. R. F. Tose, R. J. T. Vangina, and R. F. G. Guidi. The attendance of the Indians on church-service is very good, and there are Sunday-schools in every camp, which are attended by adults and children. There are two schools, which have a fair average attendance of equal numbers of each sex, and the pupils are reported as making fair progress.

Nearly all the Indians wear citizens' dress, more than half live in houses, and a great many have learned to labor. They have made a remarkable improvement in their farming operations, and are daily advancing toward a better civilization. They are much demoralized, however, by a too free indulgence in intoxicating liquor, which is smuggled in among them with much ease, by the public concubinage of white men with Indian women, and by polygamy.

CHRISTIAN MISSIONARY CONVENTION.

Pueblo agency.—The Pueblos have not been making any improvement during the past year. The efforts to establish schools among them have, as yet, been unsuccessful. They are semi-civilized and self-supporting.

Neah Bay agency.—Since the last annual report a mission has been established at this agency, and religious services are now being held, but owing to the inability of the missionary to speak the native language, his efforts have not, as yet, been productive of much good. Rev. R. C. Hodges is the missionary. There is one boarding and day school which has a very small number of pupils, owing in part to the fact that the amount appropriated for school purposes is not sufficient to support an increased number; and partly because there is a disinclination on the part of the children to attend. These Indians have not made any very marked progress toward civilization; but the obstacles which have heretofore obstructed them are being removed, and it is hoped that as all the Indians of this agency are now gathered on their reservation, which was recently enlarged by an Executive order of the President, they will make steady advancement in the white man's way.

SOCIETY OF FRIENDS—NORTHERN SUPERINTENDENCY.

Great Nemaha agency.—The Iowas, and Sacs and Foxes of the Missouri, are located on this reservation, none living elsewhere. They are all laboring for themselves, and nearly all wear citizens' dress. They are reported as increasing in numbers and much improved in general condition within the last four years. The Iowas are extending their agriculture, and progressing well in the arts of civilized life. They were, four years ago, an idle people, and many of them addicted to intemperance; now they are industrious and generally temperate, and manifest much interest in the education of their children. They have a good school, and an "orphans' industrial home," which has proved to be a valuable institution.

The tribe numbers 114 males and 107 females; total, 221; an increase of four during the year.

Sacs and Foxes of Missouri.—In the report of the Executive Committee of Friends of last year, it was stated that this small tribe had requested to be removed to the Indian Territory, and that arrangements for that purpose were in progress. It now appears that the chiefs who visited the Osage reservation in the Indian Territory failed to purchase from the Osages the land they desired, and they will probably remain in Nebraska. They number 95, being an increase of seven since last year. They have made but little improvement, and have no school; not having been willing to appropriate any part of their tribal funds for that purpose. They are entitled by treaty stipulation to $1,000 for building a school-house, and $200 per annum for other educational purposes, and application has been made to the Government for the fulfillment of this obligation. The sale of liquor to them by white men appears to be the only bar to their progress in material wealth and civilization.

Omaha agency.—The Omaha Indians are a well-disposed, peaceable people, bearing a good character among their white neighbors. Drunkenness and profanity are rarely found among them. They have received allotments of land in severalty, and manifest an interest in their improvement; but a deficiency of funds to build houses and fence their farms has retarded their progress. There are three schools in operation for the children of this tribe, with encouraging results; but no industrial school has been established for want of sufficient funds.

The Omaha tribe consists of 486 males and 515 females; total, 1,001; being an increase of 32 in the year.

Winnebago agency.—The Winnebagoes, all of whom live on this reservation, nearly all live in houses and wear citizens' dress. During the last year the Winnebagoes have tilled more ground than ever before, have cultivated it skillfully and well, and reaped a bountiful harvest. Some three or four hundred Winnebago men assisted white farmers in gathering their last grain harvest, and gave full satisfaction to those who employed them. The families of this tribe are settled on farms, for which they have titles securing to them and their heirs their several allotments, without the power of sale or transfer to any except members of their own tribe or to the United States. Neat and comfortable cottages have been built for them, and paid for out of the tribal funds held in trust by the United States Government. Wagons, harness, and agricultural implements have been supplied, and there has been a marked improvement in their condition and habits within the last three years. All the men have adopted the dress of citizens, three good day-schools are in successful operation, and a building for an industrial school, calculated for eighty scholars, forty of each sex, has been erected.

The Winnebagoes settled on this reservation consist of 740 males and 782 females; total, 1,522, being an increase of 82 in the year

Pawnee agency.—The Pawnees have as yet made but little progress in the more peaceful modes of living. They are in constant danger of incursions from the Sioux, who are their hereditary enemies, and are compelled to live in villages and close together for mutual protection. This fact interferes with their progress as farmers, and prevents stock-raising, and compels them to rely upon the chase for a supply of the necessities of life. Their condition is improving; nearly one-fourth of the men have learned to use agricultural implements, and evince an interest in farming operations.

The Pawnees number 1,032 males and 1,344 females; total, 2,376,

showing a decrease of 71, which may be accounted for by the massacre of the Sioux.

Santee agency.—In Superintendent White's report he says: "The Santees have been quietly giving their attention to industrial pursuits. They are yearly becoming more self-reliant and self-supporting." "The Commissioner of Indian Affairs has supplied this agency with superior horses and cattle, for the improvement of Indian stock, and has promised to give one pair of work-oxen to each head of the family who would properly secure four tons of hay." Accordingly a very large quantity of good hay was cut and stacked. A building has been erected by the Government, with the funds of the tribe, for an industrial school, which is now nearly ready to go into operation.

There are two mission-stations at this agency, one of them conducted and supported by the Episcopal Church, and the other by the American board; each of which has a school for the education of Indian children. The tribe is advancing in civilization. Most of the families live in comfortable log-houses, on allotments of land which they cultivate. Some of them are learning the mechanic arts, and nearly all of them have adopted the costume of civilized people.

The tribe numbers 917, showing a decrease of 48 within one year, which is attributed to the small-pox.

Otoe agency.—The Otoes and Missourias live on this reservation, they all wear citizen dress part of the year, and some during the whole year. They are not improving very rapidly in condition. They farm in small patches, and raised last year, corn, beans, potatoes, pumpkins, and melons. The annuity of this tribe is small, and their progress in civilization has been retarded for want of funds to build houses and supply them with live-stock and farming implements. They have a day-school which has been successfully conducted, and a Sabbath-school which has proved to be of great value. We consider an industrial school indispensable to the civilization of the tribe.

The tribe consists of 218 males and 229 females; total, 447; a decrease of 17 during the past year.

SOCIETY OF FRIENDS—CENTRAL SUPERINTENDENCY.

Dr. Nicholson, the agent of the Friends at this superintendency, presents the following report:

Kaws or Kansas Indians.—279 males, 254 females, total 533. 1 school; 29 male pupils, 9 female, total 38. School suspended on last of Fifth month, 1873, on account of removal of tribe to the Indian Territory. $300 contributed by Friends to school; 175 tons of hay cut; 344 horses, valued at $8,600; 11 cattle, valued at $520; 28 hogs, valued at $56. No crops were cultivated, owing to the removal of the Indians in midsummer. They left their reservation on 4th of Sixthmonth, and reached their new home on 21st of same. Since the removal a Scripture-school has been kept up regularly out of doors; the half-breeds come and are interested; the full bloods do not come, principally for want of suitable clothing. The agent is importuned by both parents and children to reopen a school, but there is as yet no suitable building, though one is in prospect, to be finished Thirdmonth 1st. A day-school will be started within a few weeks, to which only the half-breeds will come.

Kickapoos.—Males 135, females 139, total 274; 62 children of suitable age for school. Two churches regularly kept up with a membership of 133. The ministers are Indians, (Presbyterian and Methodist.) 16 less population than last year; 12 having become citizens, and there having

been an unusual fatality among children early in the year, are the causes of this decrease.

Kickapoo mission farm.—14½ acres cultivated; 400 bushels corn, 200 bushels potatoes, 40 bushels sweet potatoes, 120 gallons molasses; vegetables of all kinds for use of school. Boys aid in farm-work, chop stove-wood, &c., and girls assist in house-work.

Kickapoo school.—46 children enrolled; 18 males, 28 females; 22 average; 6 in Fourth Reader, 9 in Third Reader, 11 in Second Reader, 13 in First Reader; 7 recite on chart, 7 practical arithmetic, 19 mental arithmetic, 31 writing. All have instruction in outline maps, spelling, &c.

Children much improved in cleanliness and decency in last six months. Children's clothing and dining-room furniture mostly furnished by donations from friends. Family collected every evening for devotional purposes, Bible reading, singing hymns, &c. Bible-school, 48 enrolled; average, 22; 24 can read the Bible; 600 texts recited; 75 texts the highest number in one day. School opened by singing hymns; lesson for the day read; singing; opportunity for prayer; then exercises of instruction to suit the capacity; object-lessons much used. None of the children profess religion, but several are serious and appear to feel the impression of the Holy Spirit, and are diligently taught to heed the good monitor within, and that this is the Holy Spirit; also to observe the Firstday religiously, on which day they are collected twice for singing, reading, worship, &c.

Pottawatomies, (Prairie band.)—234 men, 249 women; total, 483. 1 manual-labor boarding-school: 34 pupils; 20 boys, 14 girls. Number professing Christianity is not known, but very small; a few Catholics and a few Baptists. School was opened Fourthmonth 8, 1873, with 3 scholars, and gradually increased to 34. The boys are taught to labor on the farm, and are usually very willing to work. Sometimes they will beg to be allowed to plow all day. They are also taught the care of stock, and the girls are taught the various duties of the household and the kitchen. They are in the school-room six hours of the day. Three have learned to read. All can spell more or less. Some are studying arithmetic. One class in geography, and one in grammar. They are exercised in Scripture lessons daily. Bible-school every Firstday morning, at 10 o'clock. They are ready to learn Scriptural truth and to sing hymns, and are obedient and orderly.

Wichita agency.—Caddoes, 401; Wichitas, 300; Wacoes, 140; Tawaconies, 125; Keechies, 106; Delawares, 61; Ionies, 50; Penetethka Comanches, 345; total, 1,528.

The Caddoes and the Delawares have 1,386 head of cattle, and they and the Ionies have 1,700 hogs.

The Wichita school is about five miles from agency. Day-school, number enrolled, 20; average daily attendance, 15; number of weeks taught, 23. Deportment good. A number had gone over Willson's Charts to No. 5, and could read in Willson's Primer. Three were ready to commence in First Reader. All making favorable improvement in writing and drawing. These children have meals supplied to them at the school building, but lodge at their camps. The latter practice is very objectionable, but want of funds compels it.

In the boarding-school there are 50 children in *regular* attendance and 70 on the roll. In cases which do sometimes occur of children going to their homes without permission, it generally happens that they are placed on horseback by their parents or care-takers, and promptly returned to school. This action has been secured only by continual effort on the part of those interested. The progress of

scholars in education and usefulness has been eminently satisfactory. A considerable portion of the work of the establishment has been performed by the scholars—as supplying wood, attending to fires and lamps, care of school-room and dormitories, waiting at table, and general household duties. The boys have also been instructed and used in garden-work. The intellectual education of the children has fully kept pace with their general instruction.

The Kiowa school opened with 50 enrolled and an average daily attendance of 42. The average daily attendance for the year was 40. We taught five days each week, and six hours each day. The progress of the children in all their studies has been good. We have taught spelling, reading, writing, drawing, geography, and arithmetic. Their progress in writing and drawing is fully equal to that in other studies. On each Firstday the children have been taught moral and Christian truths, in which they have manifested a good deal of interest. They have been as obedient, quiet, and courteous as a like number of white children.

The agent states that the children of the school clearly understood what they were taught, and that he had good reason to believe that several of them had received full pardon for their sins, and had a living knowledge of the truth as it is in Jesus Christ.

Quapaw agency.—The following are the statistics of the agency:

	Quapaws.	Confederated Peorias, Miamies, &c.	Ottawas.	Eastern Shawnees.	Wyandottes.	Senecas.	Black Bob Shawnees.	Total.
Population	235	217	150	95	231	206	85	1,219
Number of schools	1	1	1	.....	1	.....	.....	4
Pupils	45	33	43	23	48	11	.....	203
Number of teachers	1	1	1	.....	1	.....	.....	4
Amount contributed by Friends	$380	.....	$225	.....	$375	.....	.....	$980
Number learned to read this year	20	9	5	.....	40	.....	.....	74
Church-members	.....	.....	.....	.....	.....	.....	.....	50
Acres cultivated by Indians	425	1,567	842	435	541	683	13	4,506
Bushels of wheat, by Indians	150	191	353	150	535	755	.....	2,134
Corn, (bushels)	4,000	16,370	13,692	10,780	10,300	9,630	250	65,022
Oats, (bushels)	.....	805	500	480	500	965	.....	3,250
Potatoes, (bushels)	600	1,160	1,000	300	300	700	50	4,110
Value of other vegetables	$200	$500	$350	$200	$300	$575	$100	$2,225
Hay cut by Indians, in tons	300	500	250	250	300	250	25	1,875
Horses owned	250	160	61	71	150	189	10	839
Value of horses owned	$10,000	$8,000	$3,050	$2,840	$7,500	$9,450	$350	$41,190
Cattle	75	251	123	80	250	218	.....	997
Value of cattle	$937	$3,765	$1,845	$1,000	$3,125	$2,725	.....	$13,397
Hogs owned	550	640	613	400	700	718	.....	3,621
Value of hogs owned	$1,650	$2,560	$2,452	$1,200	$2,800	$2,872	.....	$13,524

Modocs.—The remnant of Captain Jack's band of Modocs has recently been transported to this agency from Oregon. They seem to be very tractable and well disciplined. The men entered at once upon the erection of barracks for winter quarters. They are temporarily located on the lands of the Eastern Shawnees. No provision has yet been made for a permanent home for them, nor for their subsistence. Some of their children have been placed in school.

Great and Little Osages.—Agent Gibson makes the following report: The enrollment in spring of 1873 was 2,823, but the agent believes the true number to be about 3,509. Number of acres planted, 2,190.

The agency is near the center of the reservation, and each division is in charge of an efficient farmer and assistants, who reside at a station most central and convenient for the Indians in his care, where are kept oxen, plows, wagons, and other farming implements for general use in that division. The agent visits each station as often as practicable to see how the work is progressing, and advises with farmer and chiefs as to their necessities and future operations. This method has worked admirably, bringing all the Indians to some extent under the influence of the agent. Fifty-eight Blanket Indians, instead of going on the spring hunt, went to work, the agent paying them $2.50 per hundred for rails split and laid into a solid staked and ridered fence, and also having the land thus inclosed broken for them to plant. About 81,000 rails were thus put into fence, and each of these families now has a spot of ground which they can call home, and have commenced a settled life. Many others, upon their return from their hunt, selected locations, and desired land to be broken for them, which was done to the extent of the means at the agent's command. About 1,100 acres have been broken since last spring. Of the 530 families 209 have plowed land, varying in quantity from 1 to 80 acres. The farm products of the tribe greatly exceed those of any previous year. Some of them are quite seriously inclining to exchange a part of their ponies (amounting to 12,000) for cattle.

A young half-breed is studying medicine, and renders good service as assistant and interpreter to the physician. Two workmen in the blacksmith-shop, one or more wheelwrights, and the gunsmith, are all Osage Indians. All the labor at the saw-mill, (which has been running since Thirdmonth,) except services of engineer and sawyer, has been performed by Blanket Osages. Bible-schools, evening schools for spelling, and meetings for worship, have been carefully fostered; they are attended by most of the white employés, and a few of the Indians. Moral tone at the agency will compare favorably with the most refined neighborhoods in the States. Every employé is expected to perform missionary work. Among them are found ministers, elders, deacons, and active lay members of various religious denominations. Thirty-three Osage children attend the Osage Catholic mission in Kansas.

Cheyennes and Arapahoes.—These are roving Indians, and number 3,550. A good boarding-school has been in operation for such of them as will leave their children. The number of pupils has averaged about 25.

Sacs and Foxes of Mississippi.—These number 425, and have had a small school, but at the commencement of this year their new building was ready, and the school will doubtless soon be well filled.

Absentee Shawnees.—These number 700, and have had a school of about 20. It would be much larger but for the small size of the buildings. These Indians lost everything during the rebellion, but are entirely self-supporting, but very much need aid in their educational efforts.

METHODIST BOARD OF MISSIONS.

Hoopa Valley agency.—There is no mission on this reservation, but religious services are held at the agency each Sabbath, which are attended by about twenty-five to thirty Indians. There is a Sunday-school also, which is attended by about twenty-five to thirty Indians. There is also a day-school, which is very irregularly attended, owing to the long distances which separate the homes of some of the children from the school-house, and the fact that some of them are compelled to

cross the river running through the reserve. Lack of clothing has also kept many of them away during a great part of the year. All who can obtain them wear citizens' clothes. All have learned to labor, and all live in houses. Some of the latter are very poor. They are improving somewhat, and want of employment is, in a great measure, the cause of their poverty.

Round Valley agency.—There is no mission at this agency. There is one day-school. Nearly all of the Indians wear citizens' dress; about three-fourths have learned to labor, and nearly one-third live in houses. There has been a marked improvement in their condition during the past year. Many of the Indians belonging to this reservation are still in the adjacent mountains and valleys, and some are persuaded to remain away by mercenary whites, who retain them in service in semi-slavery, and have also the desire to break up the reservation, with a view of jumping the land.

Tule River agency.—There is no mission at this agency, but there are religious services held on the Sabbath, which are attended by the Indians quite regularly. Many of them are interested and attentive and give hopeful promise of Christian and spiritual advancement. There is one day-school which is fairly attended, and the children who can attend make rapid progress. All the Indians wear citizens' dress, labor, and live in houses. They have, during the past four years, advanced in acquiring knowledge of all kinds of labor, in their way of farming, mode of living, dress, cleanliness, and chastity; but they have not made any permanent acquisitions of property, real or personal, because they are living on a rented farm, from which they are in daily expectation of being moved, and they have no interest in improving the land. Many of them are prepared, however, to take upon them the responsibilities of citizenship.

A new reservation has been located for them on public lands, which, it is hoped, they will soon occupy.

The Mission Indians.—There are about four thousand Indians of the Coahuilla, Diegena, and San Luis Rey tribes in Southern California, who have no reservation. The more civilized do not wish for a reservation, but desire to pre-empt on homestead lands for themselves. Not being citizens, they cannot do this. The adults perform a great share of the labor of the vicinity in which they live. Some of them are good mechanics. The pruning of vineyards, herding cattle, shearing and herding sheep are mainly performed by Indians, who supply the best, cheapest, and most reliable labor. They are very strongly attached to the country in which they live.

Yakama agency.—There is a mission at this agency connected with the Methodist Episcopal Church, of which Rev. James H. Wilbur, George Waters, and Thomas Pearne are the missionaries. There are two church-buildings, in each of which two services are held every Sabbath. There are 400 Indian church-members, of whom, during the past four years, more than 200 have professed religion. There is one boarding-school, in which the children are making very good progress, some of the specimens of the writing of the Indian children being very beautiful. In addition to reading, writing, spelling, arithmetic, geography, and vocal music, the girls are taught needle-work and housekeeping and the boys agriculture. The pupils of the school contributed largely to its support during the past year by their labor. If means were provided for increased school accommodations a much larger number of children could be educated, want of such accommodation being in a great measure the

only reason why the greater portion of the children of the tribe are not receiving education.

The Indians are rapidly progressing toward civilization. They live in comfortable houses and will compare favorably with the surrounding white population.

Quinaielt agency.—There is no mission at this agency, but church services are held, with a small attendance of Indians; but, as yet, little religious advancement has been made and but little interest is evinced by them in religious matters. There is one boarding-school, which has a small number of pupils. Those who attend are making very good progress in reading, writing, and spelling.

About one-half wear citizens' dress; about one-fourth have learned to labor, and a few live in houses at the agency. They have advanced in a marked manner during the past four years.

Warm Springs agency.—There is no regular mission at this agency, but the agent and employés hold religious services every Sabbath, which have a large regular attendance of Indians, who evince true piety. There is one day-school, which is well attended by the Indian children, who are learning elementary English studies very fast. Many of the children are too far away to attend the school. A Sunday-school is held every Sabbath to which all who attend the other services usually go. Nearly all the Indians wear citizens' dress and have learned to labor, and about two-thirds live in houses.

The improvement in the condition of this people during the past four years has been remarkable. From the most degraded condition they have risen so as to compare with any community of whites. During the Modoc war twenty-three Warm Springs Indians served as scouts, rendering valuable services to the Government. Two were killed and one disabled. During the vicissitudes of the campaign they never forgot their duty as Christians, and at the close of the war they returned home to work on their farms as quietly as if they had never heard of war.

Siletz agency.—The mission at this agency has only been established a short time, and as yet no report of results has been made. Rev. W. C. Chattin is the missionary. There are two day-schools, which are fairly attended. An appropriation for a manual-labor school has been made. When this is built and in working order the very best results are anticipated from it. The report from this agency is not full, owing to the fact that the present agent has been only recently appointed, and his predecessor took away with him all the agency records.

Klamath agency.—There is no regular mission at this agency, but a native preacher from Yakama has visited and preached on the reservation. There has been no school up to the present time; but the agent has built a school-house and a boarding-house in connection with it for the pupils, which he hoped to occupy at once. Nearly all the Indians wear citizens' dress, and about one-half have learned to labor and live in houses. During the past four years they have made steady and satisfactory advancement toward civilization.

Alsea agency.—There is neither mission nor school at this agency, and until recently no agent. The Methodist board of missions has, however, now nominated an agent. All the Indians wear citizens' dress and live in houses, such as their poverty will allow them to have. A fair proportion have learned to labor, and some of them work for the neighboring whites.

Blackfeet agency.—No mission has been established at this agency. A Sunday-school is held, which is attended by about 25 Indians. Very

little, however, has been accomplished toward Christianizing the Indians. There is one day-school, pretty well attended, in which the elements of English are taught. A boarding-school is being erected which, it is hoped, will accomplish much good. None of the Indians have learned to labor, live in houses, or adopt citizens' dress.

Crow agency.—There is no missionary or mission-work at this agency. The agent conducts religious services. The school has accomplished but little. The destruction of the agency-buildings has interfered somewhat with the school and general work. When the proposed change is made in the location of the reservation, and new buildings are erected, it is to be hoped that an active effort will be made to civilize and Christianize these Indians, who have always been the friends of the whites.

Milk River agency.—The condition of affairs at this agency has not been improved since last report. There is neither mission nor school or any promise of either. The Indians are all wild, and still preserve their nomadic habits and customs.

Michigan agency.—This agency embraces thirteen reservations in different parts of the State of Michigan, and the missions are not fully reported. The names of the Protestant missionaries reported are Rev. Peter Marksman, George N. Smith, Daniel Hall, and J. P. Williams. The Catholic missionaries are Rev. J. B. Weikamp and Philip S. Zorn. There are seven day-schools in which the elements of English are taught, and the pupils are reported as making satisfactory progress. About ninety per cent. of the Indians wear citizens' dress, and about seventy-five per cent. have learned to labor and live in houses. In consequence of having received patents for their lands in severalty they evince more interest than formerly in agricultural pursuits. Many of them now live among the whites, having become civilized, and numbers are employed on the rivers and lakes as sailors.

Fort Hall agency.—There is neither mission nor school at this agency. The agent holds religious services every Sabbath, which a few Indians attend. Very little is accomplished, however, owing to the services being in the English language which is not understood by the Indians. None of the Indians have houses, or wear citizen's dress, although they evince a disposition to do both if they were able to provide them. Some three hundred have learned to labor, and about thirty-five work steadily for the Government for pay. They are obliged to go to the cammas prairies every summer for subsistence, which keeps up, in a measure, their old wandering habits, and retards their settlement permanently on a reservation. They are of a very tractable disposition, and it is hoped that a mission will be established at an early date, and the blessings of Christianity and civilization imparted to them.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Choctaw agency.—The Choctaws and Chickasaws have a number of missions among them connected with the Presbyterian, Methodist, and Baptist churches of the North and South. The following named preachers and others are connected with these missions: Revs. R. J. Hogue, J. S. Menson, and —— Burns, of the Baptists; Jesse Walker, G. Davis Bryce, of the Methodists; Dr. S. L. Hobbs, J. H. Colton, and W. L. B. Lloyd, Presbyterian, and Rev. Mr. Bell of the Cumberland Presbyterian. The universal testimony in regard to these Indians is, that they are all believers in the truth of the Christian religion.

Before the war large mission schools and stations were numerous and prosperous; since then their operations have been crippled, owing to

the poverty of the churches South, which, in a great measure, supported the missions, and the poverty of the people, caused by the ravages of war.

These Indians generally are a very intelligent people, and desirous of becoming educated. They have six academies and fifty-three neighborhood-schools, all of which are supported by the Choctaws and Chickasaws, at an estimated cost of $50,000 per annum, taken from the interest of the national investments in Government funds, and contributions from the missionary boards of the churches.

The children are reported as making fair progress. There are two boarding-schools supported by the Choctaws. One, the Spencer Academy, for boys, is under the control of the Presbyterian Board of Foreign Missions, and costs yearly $6,000; the other—New Hope Seminary, for girls—is under the control of the Methodist Board of Foreign Missions, and costs yearly $5,000. The neighborhood day-schools cost $2 per month per pupil. Besides those, there are five Choctaw boys and five girls supported in different colleges in the Eastern States at an annual expense of $4,354.94.

They are also very industrious, and are becoming wealthy and prosperous. Particular attention is now being paid to the growth of cotton. The only hinderance to their material prosperity and advancement that appears to exist is the agitation on the question of opening up the Indian Territory, the Indians being fearful of taking separate claims lest the remainder might be jumped by white settlers. Altogether, however, the prospect is very encouraging.

Seminole agency.—The Seminoles have one mission, under the auspices of the Presbyterian Board of Foreign Missions. Rev. John Gillis is the missionary. The average attendance of church service is not large in proportion to the population. More help is needed here in the mission-field.

There are four schools, in which the pupils are making commendable progress in the elementary English branches of education. There is not sufficient accommodation for all the children who could be sent to school, and want of funds prevents the erection of more school-houses. They are all industrious farmers and are self-supporting.

Abiqui agency.—No report.

Navajo agency.—There is no improvement to report in the condition of the Navajoes. Although it is now twenty-five years since they were first conquered by the Government, there is not, as yet, a school on their reservation. There is a mission in charge of Rev. J. Menaul, of the Presbyterian Board of Foreign Missions, but the results so far are not appreciable. They still remain uncivilized. Some plant small patches of corn, pumpkins, &c., which they commence to consume before being ripe. Their principal wealth consists of sheep and goats. They value their sheep very highly for the wool, which they manufacture into very superior and beautiful blankets.

Cimarron agency.—No report.

Mescalero agency.—There is no mission at this agency, and no school. The Indians have made no progress in civilization.

Tulerosa agency.—There is no mission at this agency, and no schools. Very little progress has been made in civilizing the Indians, who have only been about two years off the war-path. Some of the women have, however, learned to sew beautifully.

Moquis Pueblo agency.—There is no mission at this agency. There is one school, but it is not sufficient for the wants of the people. The children are very intelligent, and their parents are perfectly willing to

permit them to go to school. The people remain ignorant and superstitious, and it is to be regretted that no effort has been made to introduce Christianity among them.

Nez Percé agency.—There are two missions at this agency under the Presbyterian Board of Foreign Missions, in addition to five mission-stations which are attended by the missionaries, viz: Rev. H. H. Spalding and Rev. George Ainslie. There is also a Catholic mission, in charge of Rev. Father Cataldo, from which no report has been received. The Presbyterian mission conducted by the venerable H. H. Spalding has achieved great results. The revival commenced under his ministration in 1871 still continues, and daily additions to the church-membership are being made. There is one boarding-school and one day-school, which show a decided falling off in the average attendance this year. Last year the whole average attendance was reported at 72, while this year the number has fallen to 54. The teachers of the schools report the progress of the pupils who attended as being good.

The Nez Percés are fast becoming civilized and self-supporting. About one-half wear citizens' dress, and nearly all labor. Many have raised good crops the past season for the first time. The prospects of the Nez Percés are now assuming a very hopeful aspect, and, with the harmonious action of the representatives of the Government and the missionaries, the Christianization and civilization of these Indians will speedily be placed beyond question.

Uintah Valley agency.—No mission has been established at this agency, and there is no school. The agent hopes to have both a mission and school at an early day. The Indians have not yet given up their roaming habits, and but few of them farm. The number is inceasing, however. Their intercourse with lawless whites, their roving habits, and an idea that labor degrades the men, prevent their progress toward civilization.

PROTESTANT EPISCOPAL INDIAN COMMISSION.

Yankton agency.—There are two missions at this agency, under the care of the Protestant Episcopal and Presbyterian Churches. The missions of the Protestant Episcopal Church here are under the immediate supervision of Rt. Rev. Wm. H. Hare, missionary bishop of Niobrara. The missionaries are Revs. Joseph W. Cook and Luke C. Walker, and Rev. John P. Williamson, of the Presbyterian Church. The missionary work here has been very successful. The Episcopal missions have 450 church-members, and an average attendance of 300, and three Sunday-schools, which have an average attendance of about 250.

The Presbyterian missionary, Rev. J. P. Williamson, reports: "The church at Yankton agency has increased from 51 to 64. There have been 10 additions by profession and 5 by letter. The religious interest has not been as marked as during the previous year, but we have many reasons to thank God and take courage. Proportionally the strength of the church has been increased much more than the membership.

Only about one-fourth of the Yanktons wear citizens' dress and live in houses, and about two-thirds have learned to labor. The schools are supported entirely by the churches, and receive no assistance from the Government. The Episcopal Church has three day-schools all the year, and part of the year five; and the Presbyterians have one day-school all the year, and part of the year two, in which the children are taught to read and write, first in the Dakota language and afterward in the

English. They make rapid progress in their native (Dakota) language, while they advance very slowly in the attainment of the English. The improvement among the Yanktons is very marked; they are fast becoming tillers of the soil, and display a tendency to give up their wild, roving habits, and live in houses, many of which are being built by them.

Ponca agency.—There is a mission at this agency, under the Protestant Episcopal Church. Rev. J. Owen Dorsey was, until recently, the missionary, but sickness compelled him to resign and no one has yet been appointed to succeed him. Church services are held regularly, and there are about 28 church-members, and an average church attendance of about 60. Last spring a rise in the Missouri River swept away a portion of the alluvial soil on which many of their log houses had been erected, and formed a channel on the former site of the agency-buildings. This necessitated the removal of the village at the agency and the agency-buildings to a safe distance from the river, and interfered with the projected erection by the church of a mission-residence, an industrial school, and a hospital. There has been during the year a mission day-school, supported altogether by the church, at which the children were being taught the English language. The school is now closed, and it is not likely that a school will be again established until the destination of the Poncas, who expect to be removed to some better locality, is definitely settled.

The Poncas have improved very much under the present management of Indian affairs. They have built houses with windows, and good cottonwood floors, and have purchased clocks, arms, furniture, and clothing from the proceeds of their labor. They also purchase provisions from the Government store-houses at cost-price, and support themselves.

Upper Missouri agency.—There are two missionaries at this agency, under the Protestant Episcopal Church, Revs. H. Burt and William J. Cleveland; the former with the lower Yanktonnais, and the latter with the lower Brules. The missions have only been established a little over a year, among Indians who are as yet nomadic, and no results have been reported. There are two schools, from which no reports have been received. A small number of the Indians wear citizens' dress. Thirty-four families have houses, and about three hundred have learned to labor to some extent.

Whetstone agency.—This agency has been in an unsettled condition for several years, and has only been in its present location for a short time. It is very badly situated, and it is expected that another site will be selected soon to which the Indians will be removed. Until such removal is effected no mission or school will be established. Some of the intelligent chiefs, especially those who have visited the East, are desirous of enjoying the advantages of civilization, but there is a large number of the worst class of whites who have treaty-rights under the treaty of 1866, being incorporated with the Sioux by reason of having Sioux wives, and who constantly throw every impediment in the way of civilization. The agent has no means of enforcing the law against these desperadoes, and is powerless to drive them away; and he finds every effort foiled without any means of redress.

Red Cloud agency.—This agency has only been on its present location since July of this year, and the agency buildings are not yet completed. There is neither school nor mission.

The chiefs and head-men who have visited the East are very anxious to see a school for their children, and are endeavoring to induce their

people to become settled and adopt civilized ways. Red Cloud often dresses himself in a full citizen suit and pays visits, apparently with much pleasure to himself. Spotted Tail, of the Whetstone agency, is equally advanced in his ideas; and both these prominent chiefs are using all their efforts to advance the Government policy of getting all the Sioux on reservations.

Cheyenne River agency.—There are two missions at this agency, one under the Protestant Episcopal Church, represented by Rev. Henry Swift, and the Congregational Church, represented by Rev. Thomas Riggs. There are two day-schools established at the agency, supported by the missions, which have a very small attendance, owing to the fact that the Indians are scattered in small bands at various distances from the agency, and the children find it too far to travel. A boarding-school is being established, which will, so far as its means will allow, obviate this difficulty. A great improvement has taken place here within a year. A year ago not an Indian wore citizens' dress or lived in a house. Now about 200 families live in houses, about 50 persons wear citizens' dress, and about one-tenth of the whole adult population have learned to labor. About 300 families have small farms, in which about 100 Indian men work, and the number of workers is increasing, though not to so great an extent.

Shoshone and Bannack agency.—No mission has yet been established at this agency. There is one day-school, which was opened January 20, 1873. The attendance was very small, the Indians being camped, some of them, a distance of several miles from the agency, and the attendance being entirely voluntary on the part of the children. They were also prevented from attending by fear and the excitement attending incursions of hostile Indians into their camps.

The Shoshones, who are the only Indians at this agency, are very desirous of becoming civilized, and are anxious to have farms, houses, and stock, and willing to work for them. If they could be assured of protection from hostile Indians they would make rapid progress toward civilization. During the short time which they have been resident on the reservation the agent reports that they favor the establishment of schools, the preaching of the Gospel, and the Christian burial of their dead.

REFORMED DUTCH MISSION-BOARD.

Colorado River agency.—There is no mission at this agency. A school was established and continued about six months, when it was closed, the salary being inadequate to support the teacher. All the Indians labor and some of them are farmers, but they have not yet become settled in houses, although they build huts for the winter. They are becoming more industrious, and begin to understand the advantages of civilization.

Pima and Maricopa agency.—There is no mission at this agency. Two day-schools are in operation, from which the reports are encouraging.

The Pimas and Maricopas are all farmers, and raise large crops, but owing to a lack of water for irrigation they lose a large proportion of their produce during the warm summer months. An effort is being made to remove them to the Indian Territory, which is likely to be successful, as they are favorable to the project. A delegation from the tribe visited the Central Superintendency during the year for the purpose of ascertaining the adaptability of the Indian Ter-

ritory to their needs, and it is hoped that some of them will remove from their present homes during the ensuing year. Intemperance prevails to a great extent among them, and it is almost impossible to prevent the sale of liquor to them, being surrounded by Mexicans and the worst class of whites. Their civilization is much retarded by these unfortunate circumstances.

Camp Grant agency.—The Indians that belong to this reservation have been on it only about two years. No mission nor school has yet been established. A few of them farm. The chiefs have each farms for their tribes or bands; about twenty Indian men work on them now; formerly the squaws performed all the hard labor.

Camp Verde agency.—The Indians of this agency have only been on the reservation a few months, and no measures have, as yet, been taken toward establishing either a mission or school. They are very tractable, however, and, with sufficient means at the disposal of the agent to aid them in establishing farms, would soon become self-supporting.

AMERICAN UNITARIAN ASSOCIATION.

Los Pinos agency.—No mission has yet been established at this agency. Some of the Indians of this agency who live in the southern portion of the reservation pay attention to farming, but near the agency the climate and soil are so unfavorable that it is almost a loss of labor to attempt to cultivate the soil. There is not much improvement to report beyond the fact that many of the Indians show a disposition to remain permanently on the reservation.

White River agency.—No mission has been established at this agency, and the school, which had been in operation for about six months, is discontinued. The Indians are reported as desirous of living in houses, and, with proper example and the healthy influence which could be exerted by an earnest missionary, they could soon be induced to overcome their natural indolence and help themselves.

EVANGELICAL LUTHERAN CHURCH.

Sac and Fox agency.—The mission of this agency is in charge of the agent, A. R. Howbert, assisted by E. P. Howbert. The school is also taught by them at irregular periods as they have the opportunity each day. Both being recent appointments they have not, as yet, made much progress, being compelled to go from hut to hut to teach, no school building having been erected. The Indians are becoming more tractable and industrious. Until this year none of the men did any work; now about forty men work on farms and the number of laborers is increasing. A few wear citizens' dress, but none live in houses.

NOT ASSIGNED TO ANY DENOMINATION.

New York agency.—This agency has not been assigned to any religious denomination, but there are ten missions established on the nine reservations belonging to it. The Indians, of whom there about 5,084, belong to the following tribes, viz, Senecas, Tuscaroras, Cayugas, Onondagas, Oneidas, and Saint Regis.

The missionaries are connected with the Protestant Methodist, Presbyterian, and Baptist churches and the Society of Friends. The names of the missionaries are: Revs. A. Wright, Geo. Ford, T. T. Horton, and Wm. D. Buck, Cattaraugus reservation; Rev. Wm. Hall, Alleghany

reservation; Rev. Thomas A. Forte, (Indian,) Saint Regis reservation; Rev. Thomas Cornelius, (Indian,) Oneida reservation; Rev. Thomas Greene, Tuscarora reservation; Rev. John Griffin, Tonawanda reservation, and Rev. Welcome Smith, Onondaga reservation; also Rev. Abner Woolman.

The missions are progressing very satisfactory, and have an average attendance of about 1,060 members. There are also numerous Sunday-schools, which are well attended.

There are twenty-eight schools on the reservation which receive support from different sources, the greater portion being from the State of New York. The United States Government pays $1,000 for the support of the Thomas Orphan Asylum, on the Cattaraugus reservation The Society of Friends have the support of a boarding-school adjoining the Alleghany reservation. The Episcopal church contributed about $200, and about $750 were received from Indians. The twenty-eight schools are taught on an average thirty-two weeks in the year; all are free schools. The number of scholars attending them, some portion of the past school year, was about 1,150, and the average daily attendance 620. There has been a marked improvement in the regularity of the attendance of the Indian children at school during the past three years. Full one-half of the teachers are Indians, and they make good teachers, and several Indian children are now being educated by the Government especially for the work of teaching their own race.

Nearly all the New York Indians wear citizen's dress; all have learned to labor, and live in houses. They are skillful farmers and are daily becoming better and more industrious.

The actual increase, in number, of the population since 1865 has been 814.

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WHAT THE GOVERNMENT

AND

THE CHURCHES

ARE DOING FOR

THE INDIANS.

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